

He says also that "theology is not Christianity, and is just as distinct from it as astronomy is distinct from the heavens; as a theory of life is distinct from life; as a diagram of the vernal equinox is distinct from Spring."

Perhaps we might do well to think along these lines a little. Christianity is a LIFE. It is Holiness, Purity, Peace, Love, Faith, Hope. Or had we not as well take Paul's more succinct statement, "For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." That's a good enough creed for us.

WHAT IS WAR?

GEORGE S. GRIM

War is an inheritance from other times, the bloody legacy of more than an hundred generations, and during all this lapse of time it has been gathering strength, influence and power to perpetuate its terrible reign. Antiquity is all in its favor, and the everflowing stream of time has worn a channel too broad and deep for its course easily changed. War is incorporated into every form of government, it is wrought into the texture of society, it is embedded into the strongest passions of human nature. Yea, it is even identifying itself with the sanctities of religion. If we look at its work thru all ages we cannot wonder that it has such a fearful grasp upon the human mind, nor that it is exceedingly difficult to abolish it. This difficulty is also much increased by the general mode of reasoning on this subject. Christian men generally do not treat war as they treat other evils, neither do they hold nations responsible, as individuals are held. War is a kind of moral out-law and scorns all restraints. It is a privileged evil-doer and acknowledges no responsibility to man nor to God for its gigantic criminality. On this subject it is supposed that governments are exempt from the general rules of right, where the individuals would be held accountable. War rejects the authority of God, the reason of man, the precepts and principles of the Christian religion and morality, and the plain dictates of common sense. In war we must support our rulers, right or wrong; and we dare not inquire of our conscience, as to right or wrong. Conscience must be subservient to brute force. This is war authority. This war is put beyond the reach of those influences which are used for the removal of ordinary evils among individuals. The one chief and prevailing obstacle to the removal of war is that the sentiment which seems to exist that the rules of the gospel of Jesus Christ which are applied to individuals are not to be applied unto nations. O thou Christian man, when will this perversion and fallacy of evil spirit be exploded? If forbearance be a virtue in the individual, then surely it is a virtue in a nation. If it is the glory of a man to defer his anger, and to pass over a transgression, then it is right for a nation to do so. Then by what authority in the name of Jesus Christ,

is this difference suffered to exist between the individual and the nation?

Louisville, Ohio.

THE VINE

J. H. GARNES

"I am the vine, ye are the branches. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." Jno. 15: 4, 5.

Every believer is a branch in the vine, which is Christ, and is a member of his body; and as the branches of the natural vine partake of the vine, being nourished by it, so also every true believer is by faith united to Christ, having the spirit and life of Christ. Since there is similarity between the natural vine and its branches; and as the natural vine and its branches are used as a figure of Christ and his church, it is conclusive that there is agreement and concord between all who are united to Christ by faith, and who thereby have the divine life. Having the spirit and life of Christ they also have unity; for the kingdom which Christ secured for his people consists of peace, joy, and righteousness in the Holy Ghost. It is claimed by many well disposed persons that the different churches are branches in the true Vine. If this be true, why are they not united? Why are they not joined together in the same judgment? Why are they not teaching the same doctrine? That they disagree is evident from the fact that they are not united. It will not avail to say they only differ in non essentials. There is a manifest lack of sincerity in this popular and very deceptive theory. To divide on non-essentials is at variance with the spirit and letter of the gospel; and their very opposition and worship contradict such claim. Divisions are opposed to the divine economy, as evinced by the teaching and practice of the apostles, and by the manifestation of the divine will upon the day of Pentecost. How utterly untenable, therefore, the claim divisions are justifiable, because of differences that do not amount to anything. We believe from what we can see here in our own town that it would be well if some of our popular churches here would read and follow the teachings of Matt. 18: 15-17. All the redeemed of the Lord love each other, and therefore do not suffer sin to remain upon any member of the fold. We cannot see how some can profess to be God's children and have the spirit of enmity within them so as not to forgive one another as is commanded by our blessed Lord. If they have the love of God shed abroad in their hearts they can not do otherwise but forgive, because the command is based upon love, and is designed for the promotion of peace and harmony. It must be apparent to every reflecting mind that with a divided church the command can not be obeyed. Brethren and sisters, our prayer is that we may not be divided but be members of the true vine as God wants us to be.

Home Circle

How Harold Disobeyed

The Child's Companion.

"I want you to go down to the Lower Fold Harold, and fasten up all the chicken coops and the hen house door. Jem is away at market with your father, and Jane is busy. Be sure you do it properly and come straight back; baby seems so poorly tonight."

And Mrs. Hayes turned in her weary walk to and fro, and began again to sing the old cradle song with which she was trying to soothe May to sleep.

Harold dearly loved his little sister, and kissed her soft fingers now as he went out, saying cheerily:

"All right, mother, I'll see the little chick-abiddies to bed in no time."

He crossed the farm yard, then thru the orchard into the lane. But there he found several boys waiting.

"Here, Harold, we were just looking for you. We are going to sail our boats down at Brook Hollow."

"But I can't come," said Harold regretfully. "I've got the chickens to see to, and mother told me not to be long. Baby May isn't well."

"Well, you can come back in a jiffy. We can get there in a quarter of an hour, have some fun, and be home by eight. The chickens can wait."

"Perhaps it doesn't matter for half an hour," said Harold, hesitating. "Only mother said—"

"Matter? Of course not!" broke in Ned, rudely. "Come along; you're not a nursemaid to be tied down like that!"

Fear of ridicule swept away Harold's misgivings, and soon all four boys were hurrying to the Hollow a mile away. There, in the fascination of playing in the brook, more than three hours went by.

But the deepening darkness warned them of home and supper time, and Harold's conscience now woke up in good earnest.

"Look here, boys, I'm off for home, and I'm sorry I came." And Harold darted away, followed by the mocking laughter of his comrades.

"I won't stop to go for a lantern and see to the chickens now," he said as he crossed the yard; "it doesn't matter if they are left for once!"

There was a bright light in his mother's room, and on the stairs he overtook Jane toiling up with a heavy pail of hot water.

"Oh, Master Harold, where have you been? Missus is in such a way, for baby's in a fit. And I'm all strange to the place and don't know where the doctor lives, and master and Jem ain't home yet. Oh dear, dear!"

Before she had finished her incoherent tale, Harold was at his mother's side. And he never knew afterwards which hurt him most—the reproach and grief on his mother's white face, or the sight of his baby sis-